1: Rivers E-5 (ca. 1901-02) 1906 Toda

ti was not allowed to do so and had to use a ford nearer to the dairy at Mòdr.

The *palol* must be celibate, and if married, he must leave his wife, who is in most cases also the wife of his brother or brothers. According to the account given by Finicio in 1603, the *palol* could send for his wife and meet her in a wood every week or so and might also send for the wives of any other Todas. It is possible that this may still happen, but I failed to obtain an account of it and understood that the *palol* was really celibate. According to Finicio the restriction to which the *palol* is subject is that he may not touch a woman in the house. We have seen that in the lowest rank of the dairyman-priesthood intercourse with women in the house is allowed at any time and in the higher ranks only on certain days of the week. It is quite consistent with this that in the highest rank intercourse in the house should be altogether forbidden, but might still be allowed in the forest, and it is quite possible that Finicio is correct. I was unacquainted with his account at the time of my visit, and all other writers had been so unanimous as to the complete celibacy of the *palol* that I did not press my inquiries on this point very closely.

If a death occurs in the clan of a *palol*, he cannot attend any of the funeral ceremonies unless he gives up his office. If he resigns he is not again eligible for the office till the second funeral ceremonies have been completed. When a man of one clan gives up his office in this way, his place must be taken by a man of some other clan. Karkievan of Piedr was *palol* of the Nòdrs *ti* eighteen years ago and resigned when his wife died, his place being taken by Tulchievan of Kusharf. Two years later Karkievan resumed office and has been *palol* continuously since that time. Though there have been many deaths among the Piedrol, he has not attended a funeral, and has not, therefore, had to resign his post again.

In old times, it seems probable that it was usual to give up the office of *palol* when there was a death in the clan. According to tradition, the division of the Keadrol into the Keadrol and Kwaradrol by Kwoten (see Chap. IX) was ordained in order that there might still be men to undertake the office of *palol* when there was a death in the clan, the men of the

2: Marshall G-5 (1870) 1873 Toda

284 788 member of the male community, and I have little doubt, to every inquisitive woman also. That these performances have hitherto remained unknown to the English public, arises from the simple cause, that they have not been carefully enquired into. I have before stated that the people do not talk freely on subjects they hold to be sacred; from some feeling of awe or reverence. But, if spoken to quietly, they will be found to be like sieves, and to reveal everything they know.

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173 234 788 The simplicity of their faith and the crudeness of their rites is such, that the circumstance of their traditions being handed down by memory, is deprived of any element of the wonderful, more especially so when it is remembered that the entire detail of each tradition is known throughout the tribe. Notwithstanding, nothing is more possible than that names, rites, and traditions, transmitted in such fashion, may undergo a certain degree of change in the course of generations. How can there be mysteries without a permanent priesthood?

785 793 778 Not only pâlâls but kâvilâls also, though mostly married men, yet live celibate lives, separating themselves from family and relations during the period of their holy vocations. The pâlâl, as being by far the more sacred, may be touched by no one on earth but a pâlâl, not even by his fellow-labourer and servant, the kâvilâl. The breath even of a human being is defilement—not so that of a buffalo—men must therefore keep at a respectful distance; which appears to be about five yards. Women are not permitted to *approach* either tirièri or holy men. Even the pâlâl's father must bow down before him. *He is a God*, and for the time loses his personal name, being known only as the pâlâl of such a tirièri.

554 793 These sacred characters may however resign their posts when they tire of their solitude, so soon as a substitute can be found willing to devote himself to the life of celibacy and privation. And the pâlâl may become man again, by the simple process of setting aside his black mantle: though he retains